1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

close; this is a very good form for hill countries.* Their cap is of different shapes, sometimes a skull-cap, more often one with side flaps. Lastly, a lūī (loose) or blanket, of the same cloth, worn in many ways according to the occasion, enables them to withstand all the severe weather they are exposed to. 291

The women have a long gown of the same homespun, and, like the men, wear a kamarband. In some parts the gown is of nearly black cloth instead of grey. Sometimes they wear a low round red cap; near Rāmban the women have a peculiar tall one.

The caste that among the Paharis prevails in numbers far over others is the Thakar, which was mentioned as occurring among the Dogrās. The Thakars, indeed, have nearly all the land in proprietorship; they cultivate for the most part their own land; they are the peasantry of the mountains, as the Jats are of the Panjāb plain. 564 241

The low castes, Dūm and Megh, are scattered about everywhere; they dress in the same way as the others, and have acquired something of the same general appearance, but are not such large men, nor have they as good countenances.

GADDĪS.

At the south-east end of this region, where it borders on the Chamba country, there is a race called Gaddīs (or Guddees), who seem to have come at some time or other from the Chamba Hills. They are Hindūs, and have the same subdivisions of caste as the others, but they do not keep their caste rules so strictly. They possess large flocks of sheep and herds of goats, and they migrate with them to different altitudes according to the season. When snow threatens on the higher pastures they descend, coming in winter to the Outer Hills, and even to the edge of the plains. In spring they turn their faces homeward, and step by step follow the returning verdure, by June reaching the highest pastures and the hamlets, where some of the family had kept warm their home. 101 131 564 221 233

In the upper valley of the Tavi, which was lately described, live 000

* See the cut on the next page of some men of an allied race (the Gaddīs mentioned below), whose dress is the same as that of these Paharis, except as to the cap.

1; Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

Pādar, and Bhadarwāh, have their own speech, which, though not incomprehensible to the people of the neighbouring place, still is very distinct from theirs. Counting all these together as Pahārī dialects, we may say that between Pahārī and Dogrī there is so much difference as to make Pahārī incomprehensible to a man of Dūgar. More will be said on this subject in the chapter on Language.

GUJARS.

There is another race who spend half their life on these mountains and half at lower altitudes, namely the Gujars.

Unlike the Gaddīs (who are really hill people, and only for a few months at a time visit the lower parts), the Gujars have their homes below; they are only summer visitors to the mountains. Since they were omitted from what was said about the inhabitants of the Outer Hills, they may fairly find a place here.

These Gujars are a set of people who are found scattered at intervals over the country between Delhi and the Indus. In these parts which we deal with they have their homes in the plains outside the hills, here and there among the lower hills, and in some valleys among the higher mountains. Sometimes they occupy a village by themselves; sometimes they share it with others; but even in that case they remain a very distinct body. Though holding some land, they do not chiefly depend on it for sustenance, for they are a migrating, pastoral tribe, who seek for their herds pastures in various parts at different levels, and live mostly by the produce of their cattle.

I agree with Sir George Campbell that they are an Aryan race; but their countenance cannot be called high Aryan. Their forehead is narrow; they want the well-formed brow of the finer races. The lower part of the face is narrow also; but the nose has always something of the curve, as is often seen in Aryan nations. Some I met with had lighter eyes than are common among the other tribes of the country, and, generally, as compared with the people we have hitherto had to describe, their beard was scant. In figure they are tall and gaunt; in motion slow and ungainly. They are rather surly in disposition, having that

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

They are rather surly in disposition having that
181 kind of independence which consists in liking to be left alone and to have as little as possible to do with other races. When, however, one does come in contact with them, they are not bad to deal with.

291 Those who live down below and come up to the Middle Mountains for the summer dress somewhat scantily; they have loose short pyjamas; the upper part of the body is often bare; but there is a lūi, or blanket, in reserve, which is commonly put over the head, and hangs down behind. Those who are settled farther among the mountains (and these Gujars are found in Kashmir, if not beyond,) adopt a dress more like that of their neighbours, better suited for severe weather.

● 233 Wherever I have met the Gujars, I have found them to be possessors of herds of buffaloes, and to drive these, as the spring and summer advanced, into the higher mountain pastures. In the beginning of May I met many about Bhadarwāh who had just arrived from below; they had with them their wives and families, spinning wheels, churns, and other helps for getting a [234] living. Their gains are derived chiefly from the sale of ghī, or [438] clarified butter, the preparation of which occupies them continually during their stay among those summer pastures. They are generally in communication with traders of the towns below for its sale, having often, I think, received advances in anticipation of the season's yield.

197 Their language is not the same everywhere; that depends on the country they are settled in—not that which they come to in their summer wanderings, but where their house, their winter home, is. Thus there are Gujars in Kashmir who speak Kashmirī, while those who come to the Middle Mountains speak a mixed dialect of Panjābī, or Dogrī, and Pahārī. These have, however, some words peculiar to themselves. I heard the following half dozen in the mouths of some Gujars, from near Budil, which may be worth preserving:

Mother	bī.	*Son's wife*	bun.
Sister	bebe and bībī.	*Husband's sister*	nand.
Son	gadara.	*To milk*	melna.
Daughter	gadarī.	*To be milked*	milna.

2: Gervis T-3 (no date) 1954 AVI Kashmir AVI

491 or sloping floor, past dozens of carriers' lorries which met us from the opposite direction, but having been made to pay for not previously doing so, always pulling off the centre of the road well in time and so permitting each of us to hold the road with two of our four wheels.

491 241 233 Slowly we had been climbing until we passed Lower Munda, then Upper Munda, with its beautifully situated rest house with a wonderful view on the hillside. The country still open, was such that the road had to wind here and there as it followed the slopes; the crops had finished; the land remaining was now only fit for grazing the hundreds of goats and sheep which were under the care of small boys; a pretty little girl drove three small cows down to the village; we met less traffic as the road climbs the steeper side of the mountain, though even here there are woodlands high on one side and a gentle slope to the valley on the other, with the road ahead nearly always in view.

The road zig-zags higher and higher, the trees are now finished, then the bushes also have gone, just the scrub remains, and soon even that has disappeared. There is a hairpin bend, but the road is wide there since it is on a corner, round a great spur of the mountain, and the view is so grand that we took the car close to the great loose stone wall and gazed on the country below—the Vale of Kashmir—which in spring appears as though it is in flood, the reflection being from the rice fields under water from the irrigation channels. From there, looking down almost from the top of the pass, the Valley is very beautiful; the roads are easy to pick out with poplars lining them, the clumps of trees with the dark brown roofs of the houses, and here strangely enough the air was so still and quiet that we could hear a cow mooing far, far below. The only creatures we found high up there were flocks of goats which leapt the wall, over to the steep banks on the other side when we passed. In the distance are the red and purple, snow-topped mountains. We passed over a nullah built of concrete and made there to carry off the water from the rains or melting snow, then went under a portion of the road which is roofed with heavy logs, its side open; so constructed that the boulders, which are always falling down the mountain side, shall pass over and not block the road. At nine thousand feet is the Banihal Tunnel, where,

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waterfall, crystal clear, sometimes it runs in a gully beneath the road, in other places where the flow is only during the spring when the snows are melting, a culvert passes over the road to carry it away. In some places, the air is cooled by the water which drips down the rock side and feeds the masses of maiden-hair ferns and flowering creepers of all colours, white, pink yellow and blue, and I began to wish I had studied the names of flowers as it seemed so mild to enter in my diary "white, pink, yellow and blue creepers". 491

At one place, where we could see the side valley coming down from above, strewn with tons of loose stones and rocks, a tunnel has been built through the rock at the bend of the road, so that as the great boulders fall, just as they have done for hundreds of years, the road is safe and clear. But in other parts, the loose, grey, slate-like shale had fallen, as it does there at all times of the year, and a gang of coolies complete with bullocks were shifting it under the eye of an engineer who stood near the flagman and told us when we could move over to the other side, for they pride themselves on keeping that road open at all times in spite of these frequent landslides.

Just as we turned a blind corner, before which a sign post had warned us of a steep decline, we came on masses of goats and horses completely covering it. The horses were loaded with packs and long poles; there were women and children and great St. Bernard-like dogs mixed up with them, and as we got closer, the goats made either to climb wildly up the side of the mountain or jump down over the stone wall, the women holding frantically on to the bridles of the horses and shouting, until finally their men dashed up to help them. These people are Gujars, who speak in somewhat terse a dialect of Punjabi: nomads, they come each year into the Valley to feed their flocks and herds. Typically from the North-West Frontier, their faces are sallow, long and bony, their noses hooked, their eyes deep-set and dark brown, their hair black and greasy, and the clothes they wear remind one of the gipsy of Europe. Many of the women carried kinds, the little girls had baby sisters on their backs, while the men and boys carried nothing but sticks with which to drive the animals. Even as they clung on to a prancing, dancing, frightened horse they laughed and salaamed us. Later 233 [197] [224] [194]

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Gujars

233 [342] we came upon another band of them camped in a nullah near a stream on the wayside. Their tents were of rags stitched together and stretched on the wooden framework. They were cooking, the great iron pots standing over the fires which the little long-skirted child girls were feeding with the sticks they ran round to gather. The men were in a bunch round a pipe some distance off; the boys were tormenting a goat; they all looked filthy, their skins greasy, their clothes begrimed, yet some rather pretty girls of the party were even then washing something by the river, maybe it was goat hair they would sell raw or make up into something to be bartered in a shop for some commodity they needed on the way: from the milk of their herds they make ghee. They are ignorant, simple people.

491 361 [313] From Ramban to Banee is eighteen miles, and the road goes down to two thousand two hundred feet above sea level. It twists and turns, and during the run passes over a long suspension bridge which crosses between two great high mountain walls of red rock, the river rushing a hundred feet below, glistening and clear, and carrying down with it hundreds of great logs which have been cut higher up, marked so that the owners are known, and sent down by this cheap form of transport, the only expense being the pay of the men who are posted at those parts of the river which are known to choke up. Further along the road we came on parked lorries; these were at places where the flow of the river slowed and the logs became beached on the sandbanks. It was here that they were being lifted up and carried by coolies to the road transport, to continue their journey to the Punjab.

Looking across at the tree-covered slopes on the other side we could pick out an old unused road, and this we did many times later on, maybe it was the original road up to the pass and made in the days before suspension bridges could be built to span the torrent; so that those who then travelled had to wait until they came upon a place where the waters were quiet enough for a ferry or shallow enough to ford.

361 Banee is four thousand five hundred feet high, and from that village to Kud is a distance of twelve miles, during which the road goes over the Patnee Pass; it is one long, climbing series of twists. The beauties were such that I found it almost impos-